World Alliance News Letter

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A Time of Testing

The fall of Bataan brings home to every American ne extremely critical character of the next few months or all of the United Nations. The hope of national xistence, the hope of indispensable and cherished free-oms, the hope of a just and effective world organiza-ion, the hope of international friendship and coopera-ion, all hang upon the ability of the non-fascist peoples o struggle successfully through a half year of hell. Now is the bitter testing time for men and nations. Now is the inexorable trial of social and individual esources. And in many hearts the question is asked: What are the resources of religious faith for such a ime? What help does the religious perspective of social ife offer us in our ordeal?

Christianity and Judaism have no easy, superficially omforting answers to these questions. True religious aith condemns our pride and illusions at the same ime that it provides our ultimate protection. It offers no facile solutions to the problems of our world. Rather t offers a hard way out, a demanding way, a self-acrificing way, a sure way.

The near view of religious faith sees as keenly as any ecular analysis the grave peril of the fascist drive for world empire. It sees no automatic guarantee that this drive will be overcome, or even withstood during this summer. On the contrary, the religious conscience is sensitive to the terrible social consequences of human greed, short-sightedness, and irresponsibility which raised up this present peril. We can learn the stern les-sons of history, we can rebuild our life on a better foundation, but we cannot escape in any easy way from the penalties of social sin in a moral world. Instead of reassuring us that fascism because of its great evils will collapse or be easily overcome, true religion calls men to spiritual mobilization — to a sacrificial spirit, to a spirit of justice and charity, to a willingness to yield privileges for the common good, to a practice of broth-erhood with folk of other races. These are not the guaran-tee of victory but they are the prerequisites of a worthy and effective struggle.

Nor does the longer view of true religion offer encouragement for wishful thinking about post-war organization. Religious teaching should make us aware of the great obstacles to a just peace being created by the brutality and hatreds of war. These obstacles will remain for a long time. The Christian and Jewish insight into life shows how deeply imbedded in human nature are selfishness and pride, how easily schemes of reform are perverted by power politics. Even though the danger and suffering of these times are shaking people from their self-centered provincialism, the plans for post-war organization will have to wrestle with the perennial enemies of order and justice in man.

What hope then does religious faith bring to men in this time of great trial?

Religious faith brings the conviction that fascism, which attempts to treat most men and races as means rather than as ends, will be vanquished. The fascist war machines now win battles, cause suffering such as the world has not known before and delay the organi-zation of a more cooperative world. But soon or late, they are doomed to defeat. They have violated too many of the vital beliefs of too many people for man-kind ever to yield. They have violated too many of the moral principles which govern God's world.

The larger message of religious faith is the invincible conviction that a more just and peaceful world is possible. This war, the world which produced this war —these are not man's fate. The evils through which we are living are rooted in human sin, not in the structure of life itself. The struggle between man and sin in any society will give rise to moral problems and conflicts, but a higher plane of life is possible: man is not bound to this brutish level of armed conflict between states. Man is called to a nobler destiny, because man was created in the image of God and because God reigns.

This better world order to which man is called has its conditions — repentance, responsibility, justice, friendship and cooperation. But it also has an inde-structible possibility, which can become real with the help of God. That God does help in ways beyond our imagining, we know by faith. That He does help we know by worship. Worship is the heart of the religious hope for our crisis. The Archbishop of Canterbury writing for the British Day of Prayer on Palm Sunday, said:

> We need a strength greater than our own and a fresh uplifting of spirit to face the efforts and sac-rifices which now, more clearly than ever, must be made if the powerful forces of evil, arrayed against us and our Allies, are to be overcome and the lib-erties of mankind are to be secured. For this new strength and inspiration we look beyond ourselves to God.

Men need religious faith to stand firm in this time of testing. Men will need it as much to persevere after the war, in rebuilding upon the ghastly ruins of this holocaust. For that too will be a time of testing.

South African Goodwill Week

According to information from South Africa, plans have been worked out for the celebration of the week commencing May 18 as "South African Goodwill Week." The date is the anniversary of the First Hague Peace Conference, and has been observed in a number of countries as a time for bringing the message of international goodwill to children and adults. The plan is to extend this idea to include goodwill among the racial groups in South Africa, and to develop the program to cover a full week.

This celebration follows the second observance of Goodwill Sunday on February 15. The observance was organized by strong inter-faith committees in Cape Town and Johannesburg. The first observance was held on March 30, 1941, and received such a warm response that a number of religious assemblies urged that Goodwill Sunday be made an annual celebration.

An interesting feature of this work is its broad character. South African religious groups are concerned over better relations between Christians and Jews, between English and Afrikanders, between Europeans and natives. Pamphlets received include an article on anti-Semitism by a Catholic, a leaflet on inter-faith cooperation by a Protestant, suggestions on educating for cooperation by an Afrikander, and a plea for justice to the Bantus by an Anglican bishop. In this last, the Rt. Rev. G. H. Clayton, Bishop of Johannesburg wrote:

> No future for this country is tolerable for a Christian to contemplate except one in which all sections of the population have a chance of living a life which is free from the spectre of poverty and unemployment, a life in which the worker receives a fair share of the fruits of his labour, a life which gives him an opportunity of developing and exercising those gifts which God has given. . . . Let us take as our motto the truth that always and everywhere persons are more important than things, persons, whatever their race, whatever their colour, and that when there is a choice between profits and human values, it is the human values that must take precedence.

World Alliance in Scotland

Information from Rev. John Muir, Honorary Secretary of the Scottish Churches Committee of the World Alliance, describes the work and plans of the Scottish council. The Committee participates in the British Commission of the Churches for International Friendship and Social Responsibility, which has formed a number of international Christian fellowships in Britain (see December and February *News Letters*), and is preparing a careful statement on "The Christian Church and the International Order." At the close of 1941 a Continuation Committee was established by the Commission and the fellowships to link the latter together and to arrange joint meetings for the study of post-war problems of Christian reconstruction.

The Scottish Churches Committee is working to de velop closer contacts between foreign congregations i Scotland and neighboring churches. This effort is i addition to the Scoto-Czechoslovak Fellowship alread formed. A Scottish Ecumenical Youth Committee, con posed of officially-appointed church representatives, ha also been established. As an outgrowth of the Amste dam Conference, its purpose is to promote inter-denon inational youth study and action on international prol lems and social responsibility. The annual meeting o the Scottish Churches Committee is planned for th middle of May.

Man and the New Order

"We are the social order, old or new, present o future. . . ." The struggle for a better society within th individual soul is the central theme of a recent boo *Man and the New Order,* by Professor S. Angus o St. Andrew's College, Sydney, a leader of the Presb terian Church in Australia. In a broadcast some weel ago Professor Angus developed the same basic them that character is the key to any genuine new orde while self-seeking and irresponsibility stand in the wa He said in part:

> We must exorcise that accursed thing, ordinar selfishness, before the reign of love and peace an brotherhood, which would indeed be the ne order, can arise on our stricken earth. No orde however thoroughly readjusted, no material sec rity, however stabilised, will ever work on th earth until man's heart is righted, until his valu attain a true proportion.
>
> The conflict over the coming order ultimate resolves itself into a conflict between those wh deny moral and spiritual values in the factory an school, in the workshop and market and hom and those who accept these as supreme values, n merely intellectually or as far-off ideals, permittin a present holiday, but who bring their ideals dow from heaven to earth for the present daily applic tion in the sacred cause of citizenship wherein w are all members one of another.

Religious Struggle in Germany

A Swiss dispatch of April 4 to *The New York Tim* tells of the growth in Germany of the "Spiritu Church" movement despite stern repressive measure This movement, originally launched by Pastor Ni moeller, is directed towards the unity of Catholic an Protestant churches "for their mutual protection." Pa of the background of such a movement is shown in Nazi "soldier's creed" quoted by the Vatican pape *Osservatore Romano,* in January. The Nazi boo argued that the battle for the German soul was a batt without compromise between Christ and "Germany"

> Today the question is not to weaken Cathol cism, to strengthen Protestantism, but to replace religion which is foreign to us by a faith born fro the depths of the German soul.

Norwegian Epic

The story of the Norwegian Church, which epito-izes the religious struggle against fascist tyranny, ached a new and dramatic climax on Easter. Some 100 ministers, that is, all but the 39 supporters of uisling and a few scattered individuals, announced om the pulpit that they were resigning their positions officials of the state. Since recent dispatches from ockholm have clarified the steps which led to this actically complete break between Norway's state urch and the puppet régime, we summarize briefly e events since January.

On February 1, the Quislingites put a Nazi sympa-izer in the pulpit of Trondhjem Cathedral, prevented great throng of worshippers from entering to hear e Dean of the Cathedral (they stood outside in the ld and sang "A Mighty Fortress Is Our God"), and a w days later dismissed Dean Fjellbu. This open attack religious freedom was protested and undoubtedly ntributed to the bishops' decision to resign.

On February 2, Quisling decreed that all Norwegian ildren, aged ten to eighteen, would be forced into the azi youth organization. Two weeks later the bishops ued a pastoral letter protesting this attempt to sepa-te young people from their families and church. The uth decree was a major reason for the bishops' break th the fascist government.

All seven bishops sent identical letters, resigning eir administrative duties, on February 24. They are ported to have said that they would no longer attend administrative matters since the state interfered with eir duties, but would carry on their spiritual func-ons since these could not be taken away from them. ne Quislingites countered by deposing Bishop Berg-av on February 26 and later the other bishops. At st, the bishops were required to report daily at Ges-po headquarters, but more recently they have been der house arrest, since their appearances in public oused spontaneous demonstrations.

Seven of the handful of Quisling supporters were pointed as acting bishops, but no Swedish or Danish shops were found who would ordain them. A spokes-an of the puppet régime stated on March 27 that uisling himself is now Norway's "first bishop" and n ordain the rest.

In the meantime the ministers of Norway carried on e struggle against the effort to impose fascist educa-on. In almost every pulpit on March 22, prayers were ered for the bishops compelled to resign and a mes-ge was read, announcing the ministers' intention to sign unless the Nazi régime stopped trying to control orwegian youth. On Easter morning, the ministers of orway carried out their intention. They declared that official positions were being resigned "for reasons of conscience," but that they intended to continue to serve their congregations in an unofficial capacity. They said:

> We want the congregation to understand that (this step) has been taken not for the sake of the clergy and their personal position, but for the sake of the Christian life of the congregation.

One report indicates steps to organize an autonomous church in Norway. Another indicates that the puppet régime — and its value to the Nazis — has been shaken to its foundations.

Two aspects of this epic of religious loyalty stand out. One is the far-sighted and courageous leadership of Bishop Berggrav. Throughout the Nazi occupation, as indeed throughout his life, his actions have been based not on expediency but on deep religious convictions. His integrity, vision, and steadfastness have kept his church united, sustained the hopes of his people, and won the admiration of the other Scandinavian peoples. The stature of Bishop Berggrav was tacitly admitted by the Nazi commissioner, Terboven, who devoted almost all of his address at Quisling's inauguration to a de-nunciation of the Primate. When Quisling shouted at him, according to a story by Sonia Tomara in the *New York Herald Tribune,* "You triple traitor! You deserve to have your head chopped off!", the Bishop replied simply and calmly, "Well, here I am." The *Stockholm Tidningen* summarized his character:

> In this fight Berggrav has been standing like a steady rock. . . . He would not make a bargain with his conscience.

The other impressive aspect of this story is the soli-darity and concerted action of the Norwegian churches. Despite the many and continuing efforts of the fascists to divide the churchmen by discriminatory treatment, the bishops have stood together, the clergy have stood with them and the laity have supported them. The bishops *joined* in protesting the Nazi terror and injus-tice, in denouncing totalitarian education, and in re-signing. The ministers acted in a *body,* in refusing to bless Hitler's anti-Russian crusade, in threatening to resign, and in resigning. The concerted character of their action is one reason for its power and effective-ness. As Raymond Gram Swing said in his broadcast of March 29:

> When it comes to writing the history of the war, and to record how the victory was won, not all of the glory, if the United Nations win, will go to soldiers, sailors and aviators, but a good part will go to spiritual leaders. If Norway is set free, it will not be only liberation brought from outside, but the liberators will be greeted by free men who have refused to wear the Nazi straight-jackets, and have maintained their integrity against oppressors under repugnant circumstances.

The Problem of War Prisoners

by Tracy Strong

General Secretary of the World's Committee of the YMCA

In the midst of a world torn by war, a Christian looks for ways to relate his or her energies, resources, and prayers to the needs and tasks of the day. An enterprise which instantly approves itself to the Christian conscience and sympathy is the work for prisoners of war, who number 4,000,000 to 6,000,000. *"I was in prison and ye came unto me."*

This army of prisoners is of many races and nationalities, and is located on all the continents and in over forty countries. The camps run into the thousands. The first to be interned were 430,000 Poles. The spread of the war imprisoned thousands of Belgians, Dutch, English, Germans, and then nearly 2,000,000 French. The total at that time was believed to be 3,000,000.

The German-Russian war brought new hundreds of thousands of prisoners of war and interned civilians. Negotiations were opened by governments, the Red Cross and YMCA officials to extend to these prisoners the conditions laid down by the Geneva Convention Relative to the Treatment of Prisoners of War. To date the government of the U.S.S.R. has not agreed to the Convention, so that no representatives of neutral nations regularly serve the prisoners of either side.

The outbreak of hostilities in Asia focused the concern of the American public upon the Far East. News of prisoners began to come through neutral channels and the International Red Cross. The Japanese Government also granted permission to the YMCA to organize its services among American, British and Dutch prisoners. The World's Committee of the YMCA has authorized the appointment of secretaries of neutral countries who will visit the camps. A similar service will be established in the United States in camps for "interned enemy aliens."

The prisoners of war—Australians, Canadians, Italians, Serbs, Indians, Roumanians, Hungarians, and so on—are men of all faiths and of no faith. They are fathers and husbands, but chiefly they are just sons and brothers, for their average age would be in the early twenties; many of them are scarcely more than boys.

There are five distinct kinds of internment camps. Persons are confined in concentration camps for political and punitive reasons. These are usually under the secret police and it is largely from these camps that stories of brutality and cruelty have come. Second, there are the labor camps, generally under civilian administration. The hardships of these are those of toil and privation, but as a rule not of purposeful mistreatment. Third, there are internment camps, not punitive, for interned citizens of enemy nations. Finally, there are two kinds of military camps exclusively for prisoners of war, with a sub-branch for wor detachments.

In Germany the two types of camps for prisoners c war are called *Stalags* and *Oflags*. The *Stalags* are th basic camps to which all prisoners of war are sent, an in which most of the men remain. Some of them hol tens of thousands of prisoners. From these the office are sent to officers' camps, or *Oflags*. By internationa agreement, officers receive regular pay, some of whic they may remit to their families at home. From th *Stalags,* never from the *Oflags,* work detachments b the thousands are sent out to work in industry, in agr culture, in public work, in domestic service, and indee in every conceivable capacity with the exception c direct relation to war operations, and the manufa ture and transport of munitions. The groups retur to the *Stalag* from time to time for intervals of rest c waiting.

These camps may vary all the way from an ancien castle of an Archbishop formerly used for British off cers and now for interned American citizens, to mile of wood or brick cabins, all alike, in rows, surrounde by a barbed wire fence or entanglement, all closel guarded day and night, illuminated by electric search lights during the hours of darkness.

Three agencies are charged with the obligation o looking after the welfare of prisoners of war and "in terned enemy aliens." The first, and official, agency i the "high protecting power," usually a member of th diplomatic staff of a neutral nation. Secondly, the Inter national Red Cross of Geneva, a Swiss organization occupies a unique role under the Geneva Convention Among its chief responsibilities in this connection are first, to keep a register in Geneva of all prisoners of wa in all lands; second, to forward and exchange wa prisoners' mail; third, to inspect war prisoners' camp with regard to health and general living conditions fourth, to distribute to war prisoners food, clothing an other parcels provided by National Red Cross Societie and other welfare organizations; fifth, to show genera concern for implementing the Geneva Convention. Th International Red Cross is ably represented in Amer ica by Dr. Marc Peter, who looks after Internationa Red Cross responsibilities to prisoners of war and "in terned enemy aliens" in this country. The third agenc is the World's Committee of the YMCA, which has th privilege and responsibility of providing all sorts o program activities within the camp.

Generally speaking, only the representatives of thes three agencies are admitted behind the barbed wire The first two send representatives who, after consulta tion with both prisoners and officers in charge, inspec and officially report, and help alleviate the genera

onditions. The representatives of the YMCA are con-
erned, in cooperation with the prisoners and military
uthorities, with the recreational, intellectual and
piritual programs of the prisoners within the barbed
ire. All help the prisoners to struggle against the
read psychological ailment "barbed-wire sickness."

The treatment of war prisoners is comparatively
ood, wherever the Geneva Convention is adhered to.
Generally, the command of camps is entrusted to older
fficers with a code of honor. Moreover, among most
ations the conditions affecting prisoners of war are
ighly reciprocal. Reciprocity is jealously guarded, ob-
erved, reported, required. The great problem of the
risoner of war is not so much the hardships of his
hysical situation, as the long dreary monotony of
onths and years of idleness for the officer, or poorly
emunerated toil for the common soldier.

The first reaction of captured soldiers varies from
oy at being alive, to "a shattering new experience,"
a welter of agonized and muddled thoughts," a sense
f professional catastrophe "at a time when they are
ost needed by their country." Following this first joy
r utter let-down, prisoners all enter a second stage to
hich they refer as "this inclination to relapse," "the
pitome of frustration," "a sea of stagnant idleness."
rom this they pass to one of three states: dull and
mpty despair, genuine mental degeneration leading to
barbed-wire sickness" or to actual madness, or that
ird alternative — absorption in some form of occu-
ation as a preparation for the future and devotion to
e welfare of their fellow prisoners. As one prisoner
ut it, he "still had a job to do, be it years ahead of
im, for which he alone was suited," and he found in
ork for others a "newly discovered source of happi-
ess."

The World's Committee of the YMCA was estab-
shed in 1878 in Geneva and incorporated under the
ws of Switzerland. It thereby enjoys a recognized
eutrality, enabling it to serve prisoners of war on the
asis of reciprocity. It selects secretaries from neutral
untries—mostly Danes, Swedes, Swiss—who visit the
mps, meet with representatives of the prisoners and
elp them to initiate and carry on educational, recrea-
onal and spiritual activities. The workers supply
risoners' committees with handbooks telling them
hat to do and how to do it, and then secure for them
e materials necessary to carry on the programs; that
they send in libraries, musical instruments for whole
chestras, complete equipment for volley ball and
asket ball, chess, checkers, and dominoes, artists' mate-
als, technical books used in the study of law, medi-
ne, engineering or languages, tools for making shoes
the learning of simple trades, prayer books, Bibles
d crucifixes.

The YMCA secretaries refer special religious needs
Protestant and Orthodox prisoners to the Chap-
incy Committee of the World Council of Churches,
and those of the Catholic prisoners to representatives of the Roman Catholic Church. These bodies where possible help to secure chaplaincy service and essentials for communion and worship in the camps. The European Student Relief Fund (supported by the World Student Service Fund of the United States) serves the special needs of students.

The budget of this work is at present $602,000. In the nature of things it is larger each year. This money comes from the YMCA, the churches, national groups in America (such as the Poles who give $2,500 a month), from community chests and similar funds, and from private donors.

Two convictions, two attitudes of mind, underlie this enterprise. First, that the care of prisoners is an essential part of the war for which volunteer support is essential. Secondly, that when a man becomes a prisoner of war, he ceases to be an enemy and a soldier, and is just a son, a man who has lost two priceless possessions, liberty and privacy, a man whose plight moved the heart of Jesus—*"I was in prison and ye came unto me."* This is the compelling motive for serving men in need.

What practical things can individuals and local church groups do to help meet these needs? Though the fields are so far away and so seemingly inaccessible, several very concrete things can be done:

1. Give, either directly to War Prisoners' Aid of the YMCA, Room 510, 347 Madison Avenue, New York City, or through local YMCAs or churches, or the appropriate relief agency of the denomination, known to every pastor.
2. Help get this item into community chest and similar budgets.
3. Promote projects for boys and girls as "a mile of nickels."
4. Adopt a camp at $1000 a year.
5. Build, as certain churches have done, miniature prisoner-of-war camps within the church, complete with barbed wire, barracks, and small figures as prisoners and guards.
6. Prepare some other sort of exhibit attracting attention to War Prisoners' Aid.
7. Send packages of food or clothing to prisoners through the American Red Cross, but only after learning from your local Red Cross how this is done.
8. Arrange a presentation of War Prisoners' Aid in your church, club or society.
9. Pray that God will save these men for the days of reconstruction and that the Christian Churches can at all times think of them as persons worthy to become children of God.

Shall these men, mostly young, stagnate and despair, or shall we help them to endure the present while preparing for the future, and to carry into post-war days memories of Christians and men of goodwill who remembered them when they were behind the barbed wire?

PROGRAM SUGGESTIONS

World Alliance members are receiving with this issue of the *News Letter* a stimulating and timely address on the democratic faith in this crisis by Mr. James Marshall, president of the Board of Education of the City of New York. Other readers of the *News Letter* may secure a copy of the address, *Faith for These Times,* given before the Jewish Teachers Association of New York, by writing to this office. To receive such publications automatically, send in $1.00 for membership in the World Alliance, which includes a subscription to the *News Letter.*

What Churches Can Do For Chaplains

The following practical suggestions have been prepared by Dr. Frederick L. Fagley, Associate Secretary of the Congregational General Council:

1. Make it possible for enough fully-qualified rabbis, priests and ministers to be released from parish duties to supply the Army and Navy with the necessary number of first class chaplains. The synagogues and churches must go on; but they cannot afford to be selfish. Some can unite for the duration; some take supply pastors. The congregations that make the greatest sacrifices will be greatly blessed.

2. See that the chaplain is supplied with what is necessary for his work. The government has been most wise in providing the essentials, but accessories are needed. Some of these are:

   a. Communion sets for priests and ministers.
   b. Proper altar cloths and communion linen.
   c. Books for the chaplain's own use. As the chaplain of a regiment or a ship he needs to know something of the particular teachings of each of the great faiths, as well as the beliefs common to all.
   d. Books on religion, ethics, sociology; good novels of high moral tone, for the post or ship library.
   e. Music suitable for a men's choir.
   f. Bibles, prayer books, books for study groups.

Any church desiring to make gifts can send them to its own national headquarters, or directly to chaplains known to them.

3. Chaplains need a small private fund for emergencies which are not cared for by the generous provision of the government.

4. Churches and synagogues having selectees as members should notify the post chaplain of their names, regiments, and religious activities, such as singer, teacher or leader. The post chaplain will pass the information on to the regiment chaplain who will be glad to communicate with the home church. Chaplains of all faiths assure us they greatly desire to have this advance information and that they will reciprocate the interest shown by the home church or synagogue.

5. Chaplains desire to establish friendly relations with clergy near their posts of duty. The clergy of any community may well unite to give a public welcome to all chaplains of a nearby post, for mutual recognition. Out of such a meeting may come:

   a. Visits by chaplains to church services, clergy meetings, or to religious and civic associations.
   b. Visits by clergymen to the posts.
   c. Visits by men in the service to neighboring churches for services and social events.

6. Every church should remember the whole body of chaplains in affection and in prayer.

China Relief

A March report by W. R. Herod, president of United China Relief and vice-president of International General Electric, shows that relief administrators are giving medical, nutritional and other aid to 17,000,000 men, women and children in China.

Two messages from China within the past month indicate the need for still greater efforts to meet the relief requirements. A broadcast to United China Relief from Dr. P. Z. King, National Health Administrator of China, appealed for medical supplies to prevent large-scale epidemics during the summer. The fall of Hong Kong and Rangoon has caused an acute shortage of basic drugs. A letter from Mme. Chiang Kai-shek to Mrs. Lin Yutang told of the serious situation of her homes for war orphans. Lack of funds and increasing costs of care have forced the organization to decline to receive thousands of homeless children.

Russian Relief

A campaign for $6,000,000 will be publicly launched on May 9 by Russian War Relief, 535 Fifth Avenue, New York (See September 1941 *News Letter.*) As a result of this campaign, the organization hopes to send materials greatly needed for humanitarian relief in Russia: medical supplies such as field sterilizers, wound clips and quinine compounds; saccharine; seeds for planting 5,000 acres of gardens. During five and one-half months of operations, Russian War Relief has collected $904,000. Supplies valued at $353,000 have already arrived in Russia. These shipments have included some 800,000 *sulfa* drug tablets, operating supplies to equip 10 operating rooms, and a shipload of knitted woolen clothing.

Japanese Evacuees

The transference of some 60,000 Americans of Japanese parentage from the West Coast to inland areas has raised a number of challenging problems not only for government but also for religious groups. Dr. Galen M. Fisher of the Committee on National Security and Fair Play has suggested two objectives for churches in interior states: to find work for a few Japanese Christians in their own communities, sending specific information on the kind of work, name and address of employer, wages, living arrangements and church

ponsoring committee, to Dr. F. Herron Smith, 2816 Hillegass Avenue, Berkeley, California; and to assure apanese who may come to their communities of fair nd friendly treatment.

International Institute in Kansas

The Topeka Institute of International Relations, nder the auspices of the World Alliance for Interational Friendship Through the Churches and various rganizations in Kansas, will be held in Topeka from Sunday through Tuesday, May 3-6. The theme is "The War and Religion—Win the War to Win the Peace." An interchange of speakers is being arranged with the Kansas Congregational Conference meeting the same veek. Two of the principal topics will be "Religion, he Churches and the War" and "Religion and Tomorrow's World." Among the speakers participating in this nstitute will be: Hon. Carl Hambro, Colonel M. Thomas Tchou, Mr. Louis Dolivet, Mr. Clark M. Eichelberger, Dr. Roy B. Guild, Miss Dorothy McConnell and Mr. Harry N. Holmes. Dr. Henry A. Atkinson s serving as Director.

Those living in areas accessible to Topeka are corlially invited to attend this institute. For further information, write to Dr. Marion W. Baker, 1800 Washburn Avenue, Topeka, Kansas.

Catholic Conferences

The Sixteenth Annual Conference of the Catholic Association for International Peace was held April 6-7 t the Carroll Club, New York. The subjects of the five ull sessions were: The World Crisis, Inter-American Leadership, The Transition Period, The Resources of War-Torn Areas in the Transition Period, and Future Reports of the C.A.I.P. A conference on similar themes vas held by the Catholic Student Peace Federation at he College of New Rochelle, New York, on April 8. Two committee reports, based upon the discussions of he annual meeting, and dealing with inter-American cooperation and post-war reconstruction will shortly be prepared. These reports will be published in the C.A.I.P.'s excellent pamphlet series.

United Nations Month

The formation of the United Nations Committee, has been announced by Mr. Clark Eichelberger, Vice-Chairman of Citizens for Victory. The committee is issuing an appeal for the observance of May as "United Nations Month." The appeal states that appropriate radio programs will be organized and special literature prepared. It urges that schools, churches, luncheon clubs and public forums devote one program during the month to a consideration of better relations among the United Nations. The Free World Association is planning to stimulate meetings during the same period in various other countries.

The appeal concludes as follows:

> The United Nations are pledged not only to win the war but to win the peace to follow the war because their agreement is based upon the Atlantic Charter. This agreement outlines the basic principles of international society and when implemented can become the very foundation of that society. Its principles are being extended to Latin America. Already its liberalizing influence is felt in Asia where the people of China have long been a bulwark against Axis aggression. President Roosevelt has declared that "the Atlantic Charter applies not only to the parts of the world that border the Atlantic, but to the whole world. . . ."
>
> It is fitting therefore that the American people should concentrate thought and attention on their twenty-five allies in the United Nations and should regard these nations as bound together to win the war and win the peace.
>
> We invite organizations throughtout the country to join with us in the widest public discussion of the United Nations—united to win the war and united for the organization of international justice after the war.

Economic Interdependence

A practical educational project for a group of women has been prepared by the National Council of Jewish Women, 1819 Broadway, New York. The mimeographed material, entitled *World Trade—the Tie That Binds,* gives suggestions for a meal to illustrate the international character of food and to serve as a starting point for discussing problems of world organization. The price of the material is 25 cents.

Missionary Education, 1942-3

The Missionary Education Movement is continuing its emphasis during the present church year on the themes, "Christian World Order," and "Latin America." New material now being prepared will be noted in the *News Letter* as it becomes available. Folders concerning the publications, and tentative dates of publication may be secured from the M. E. M. office, 156 Fifth Avenue, New York.

Magazine Articles

The April *Foreign Affairs* contains four articles on economic problems; particularly interesting is the article on post-war economic tasks by Alvin Hansen and C. P. Kindleberger. A stimulating round table on Asia and the United Nations is in the April *Free World,* which also presents a brief discussion of religious peace aims. Sir Norman Angell writes clearly on the need for security in the March *Rotarian.* "The Mind of Japan" by Bradford Smith in the March *Amerasia* is discriminating and informative. The March anniversary issue of *Asia* contains a number of timely articles. A new magazine on Latin American affairs, *The Inter-American Monthly,* which absorbs *Pan American News* and *The Inter-American Quarterly,* is being launched this month. The editor is John McCulloch, the price $3.00 a year, the address 1200 National Press Building, Washington, D. C.

SUGGESTED READING

Faith for These Times by James Marshall. Church Peace Union publication. Single copy, free.

A fine statement on democratic ideals. See Program Suggestions.

A Digest of Religious Statements on Peace and Post-War Reconstruction. May be secured from this office. Single copy, 10 cents.

The Commission to Study the Organization of Peace has done a real service to religious groups in issuing this document. It contains excerpts from twenty-four of the more representative religious pronouncements since 1937. The bulletin is essential source material for the group which undertakes an extended study of religious proposals for world order.

A Message from the National Study Conference on the Churches and a Just and Durable Peace. May be secured from this office. Single copy, 10 cents.

The complete text of the reports of the recent conference at Delaware (see March *News Letter*). The experienced study group can find stimulating proposals within the findings of the sections on church, politics, economics and social problems.

They Got the Blame by Kenneth M. Gould. Association Press, New York. Single copy, 25 cents.

This "Story of the Scapegoats of History" is a fresh approach to the problems of racial, religious and economic persecution. The presentation is vivid and helps the reader to understand some of the common elements in various types of discrimination. A fine pamphlet for the religious study group.

With Children Leading. Friends Peace Committee, 304 Arch Street, Philadelphia. $1.00.

More than twenty plays and pageants, from various sources, on building attitudes of brotherhood and goodwill. *With Children Leading* is an attractive and convenient collection for the church school.

The Background of World Affairs by Julia Emery. World Book Co., Yonkers-on-Hudson, New York. $1.72.

An able textbook for high school students. The historical material will help the church school teacher to plan a course on world problems. The author is head of the Department of Social Studies in the East High School, Wichita, Kansas.

Economic Problems

Economic Consequences of the Second World War by Lewis L. Lorwin. Random House, New York. $3.00.

The author, who is a consultant to the National Resources Planning Board, contrasts fascist and democratic economics: their presuppositions, economic principles, and consequences if victorious. He analyzes the various proposals for post-war economic organization, and proposes himself a "world new deal." A "must" book on this subject for the advanced student.

After Defense—What?; After the War—Full E
ployment by Alvin H. Hansen. Office of Governm
Reports, 521 Fifth Ave., N. Y. C. Single copies, free.

These two pamphlets issued by the National I
sources Planning Board are two of the most f
ward-looking statements on economic policy
come from semi-official sources in a long, long ti
The statements are based on the premise that e
nomic institutions can and must be used to se
human need. They are required reading for r
gious groups concerned with the economic bases
a just and durable peace.

Political Problems

European Agreements for Post-War Reconstr
tion by Vera M. Dean. Foreign Policy Association,
East 38th Street, New York. Single copy, 25 cents.

This *Foreign Policy Report* contains in additi
to the Atlantic Charter and similar statemen
some of the lesser-known declarations: The Poli
Czechoslovak agreements; the Russian-Polish d
larations; and the Greek-Yugoslav agreement. M
Dean's analysis is particularly valuable.

The Last Best Hope of Earth by Harry Scherm
Council for Democracy, 11 West 42 Street, New Yo
Single copy, 25 cents.

A brief and well-written statement on faith
democracy, the power of free peoples and wo
organization. Its sub-title is "A Philosophy for t
War."

Towards a United States of Europe by Abrah
Weinfeld. American Council on Public Affairs, 21
Florida Ave., Washington, D. C. $1.00.

The American Constitution is the chief sou
for this proposal to establish a federal union
Europe. The draft describes constitutional pro
sions in detail, but has less to say about the strate
for securing such a union, its economic basis, or
relations with neighboring states — Britain a
Russia. Interesting for the more advanced stude

America's Strategy in World Politics by Nicho
John Spykman. Harcourt Brace, New York. $3.75.

Professor Spykman seeks an answer to t
problems of power politics within the framew
of power politics. The answer he finds is the orga
zation of the balance of power on a regional ba
This scholarly and hard-headed book is not o
an excellent guide for the advanced student to t
relation of geography and politics, but is also
good corrective to the wishful thinking of th
who overlook the real obstacles to world orga
zation.

They Called Me Cassandra by Geneviève Tabou
Scribner, New York. $3.00.

Mme. Tabouis' memoirs contain the vivid si
lights on continental political intrigue and the d
integration of France from within, which made h
newspaper column in Paris so widely-read.

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